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INTERNATIONAL BIBLE STUDY.

August 27, 1882.—*Mark* VIII. 34—38, IX.1.

For comment see last *Guardian*.

September 3, 1882.——*Mark* IX. 2-13.

"And after six days." About an eight days' after, says Luke. It was a week after. "Jesus taketh with him Peter and James and John, and leadeth them up into a high mountain apart by themselves." Unto you it is given to know the mysteries of the kingdom, he said to his disciples. Some of these were better scholars than the others, and the Master granted them special revelations of his glory. Unto him that hath shall be given. It is so now. They who make much of the word, find much in it. The Spirit of God knows how to reveal to us the glory of the transfigured Christ. Some are even now taken into the third heaven. They have to be withdrawn from men, separate from sinners, they must ascend to a higher region of spiritual life, where the things of time and sense cease to exercise their despotic sway. "As strangers and pilgrims, abstain from fleshly lusts which war against the soul," bind it and chain it to the earth.

"And he was transfigured before them." This was about seven months, probably, before the crucifixion of Christ. It was a little before the feast of tabernacles in the last year of his ministry. Lit. "He was metamorphosed before them." His form was now that of the Son of God. He took upon him the form of a man; he was found in the likeness of sinful flesh; this was a stumbling block to the Jews, for they expected a Messiah resplendent with the glory of God. That he might suffer in our stead, the just for the unjust, it was needful that he should take upon him a nature like ours. In this nature he revealed the true glory of God which consists in holiness and love. What men call glory, they find in visible splendour, manifest authority, pomp and majesty. This sort of glory is found on the side of sin and rebellion, in this world. To overcome the god of this world, God came not forth in visible majesty, but emptied himself, and appeared as the carpenter of Nazareth, and overcame the world at the cross of Calvary. But he would grant unto these three disciples to see him for a time in kingly splendour. He was suddenly "clothed upon," bathed in celestial glory. His whole person became luminous and radiant. We are not told whether this event occurred by day or by night. Whenever it was, the light which emanated from the person of Jesus flooded the entire scene with light, relieving the sun and moon of their ordinary functions.

"His raiment became shining." Because of the lustre that beamed from his person.

"And there appeared unto them Elias with Moses: and they were talking with Jesus. The disciples had been asleep. They had probably spent some time in prayer together; they had gone to sleep, and Jesus had continued in prayer. Awaking they behold three glorious beings, and recognize in the most glorious, Jesus, in the others, Moses and Elijah. How they identified these, we are not told; there are various ways in which the information could have been communicated. Luke tells us that they were conversing with Jesus about his approaching death. While earth is on the stretch for the revelation of the visible glory of God, heaven is on the stretch for the revelation of the truer glory of God at the cross.—Peter, surprised, yet wishing to appear equal to the situation, proposed erecting three tabernacles or booths for Moses, Elijah and Christ. "It is good for us to be here." Yes, it was a place where heaven and earth came together and commingled. These disciples found themselves in the company of the glorified, simply because they belonged to Christ. Yet, because they belonged to Christ they must accompany him to the cross, and be with him despised and rejected and crucified to the world.

"And there was a cloud that overshadowed them; and a voice came out of the cloud, saying, This is my beloved Son, hear him." As, of old, God descended in a cloud upon the ark and upon the temple, so now upon Christ; and the voice of God notifies the disciples and through them the church, that Jesus is he concerning whom Moses had said. A prophet shall the Lord raise up unto you, like unto me; him shall ye hear in all things. A lawgiver, the founder of a new dispensation; the authority of Moses as the legate of God was for the period that had intervened between his commission and the appearing of Christ. Moses and Elijah are glad witnesses to the expiration of the Mosaic dispensation, and they who for the last 18 centuries have professed to be the disciples of Moses have really been in antagonism to him.

As they came down from the mountain Jesus charged his three disciples to keep silence with regard to the transfiguration scene, until he had risen from the dead.

Referring to this scene, some thirty years after, Peter views it as a prefiguration of the glorious appearing of Christ in the latter day, when we shall be like him for we shall see him as he is. For the believer is to have a body like unto his glorious body, and Christ shall be glorified in his saints and admired in all them that believe.

WEEKLY REVIEW.

—With reference to the article "Purity, Power, Maturity" among our Selections, we state in few words how the matter presents itself to us. It is only as we receive the Spirit of God that we can receive the Son of God. It is the office of the Spirit to reveal Christ. He shows us the glory of God in the face of Jesus Christ. When Christ was on the earth, his disciples even only knew him according to the flesh; when the Spirit of God was poured upon them they knew the Saviour as they had never known him before. "He shall take of mine and shall show it unto you. He shall not speak of himself. He shall testify of me. He shall glorify me. The things of God knoweth no man but the Spirit of God. We have received the Spirit that is of God that we might know the things that are freely given us of God. We are changed into the same image from glory to glory, as by the Spirit of God."—With regard to the enduement of power, all things are possible to him that believeth; this is the victory which overcometh the world even our faith; Paul says, I can do all things through Christ who strengtheneth me; he exhorts Christians to be strong in the grace that is in Christ, to be strong in the Lord and in the power of his might; to put on the whole armour of God. Christ says, He that believeth on me the works that I do shall he do, and greater. We infer from these passages that where there is a true faith in Christ, there is the Spirit of God in power. What is the exceeding greatness of his power to usward, according to the power which he wrought in Christ when he raised him from the dead to his own right hand. Behold, I give you power over all the power of the enemy. As a matter of fact, alas! Christians seem to be but little aware that it is their privilege to have this overcoming power; their want of faith hinders them on the one side from making a full surrender of themselves into the hands of Christ, and on the other, from appropriating the fulness that is in Christ. They do not obey the command to be filled with the Spirit, but allow the world and worldly ideas to hinder the manifestation of the Spirit.

—The *Indian Christian Herald* says:

We hear from some good source that some pictures of Virgin Mary and of our Saviour in different attitudes, have been presented for the use of the Trinity Church, Amherst Street, Calcutta, by a Bengali member of that Church. They have been hung up on the walls of the vestry attached to it with the approbation and direction of the late pastor.

Will any one guarantee these pictures to be *portraits*. If any one in Bombay, unacquainted with the Editor of the *I. C. Herald* were to paint an imaginary portrait of him, it would be as likely to be correct as the pictures said to be of the Virgin Mary and of Christ. We are sorry to see our Bengali Christians favouring this sort of Ritualism.

—The *Madras Ch. Missionary Record* contains an account, furnished by Major-Genl. Haig, of his work among the Kois. The whole country is one vast forest, through which the Kois are scattered in little hamlets. Genl. Haig proposed the occupation of three stations, Mokpul, Malkanagerry and Vijapur. The Koi language contains a good

many Tamil words. As there are 15,000 members of Tamil Churches connected with the C. M S., he made an appeal to these Churches for the men to occupy these stations. Two men offered themselves for the work and, accompanied by a Christian dresser, occupied one of the stations. The people here offered to build them a house. One of the Catechists fell ill and had to return. Genl. Haig was greatly surprised at the interest taken by the people in the medical part of the work. Patients came from distances of 20 or 30 miles to be treated. Five Native evangelists and two Christian dressers are still wanted. We earnestly hope that the Churches of Tinnevelly will respond to this manifest call of God, and enter upon this missionary enterprise in good earnest. They stand much in the same relation to this sphere of labour that the American Churches do to the Indians of America. They should be eager to secure this field as a means of developing the missionary spirit in their members.

—A CONTEMPORARY comes out with a long article against the Indian Expedition of the Salvation Army, recapitulating the objections that so readily suggest themselves in view of the measures adopted by the Army at home, and bringing forward others that relate to the proposed aggression in India. Some of us remember the extraordinary excitement awakened in England in 1851 by what was called the Papal Aggression, which aggression consisted mainly in the transfer of ecclesiastical titles to Romish priests. Well, our contemporary seems to think that the people of this country may well take alarm at the proposal of the Salvation Army to land a force consisting of three men, three women and a boy; and that it behoves the police to take knowledge of the proposed irruption, and guard the poor people of this country from the perils to which they are thus exposed. It is thought that the inhabitants of this country are likely to misapprehend the earnestness that takes on so much of the military in its modes and methods, and be convulsed with alarm at the propect of being made Christians in spite of themselves. Similar suggestions have often been made with regard to mission work in general. The most effectual reply to all these has hitherto been to let the missionaries come and preach; the people thus addressed have generally had sense enough to see that the Gospel relies upon the power of truth, and recognizes the freedom of men to hear or to forbear, to receive or to reject. The expected force of six adults and one child will have no sooner landed and moved processionally through Bombay, than the people will understand that these are just a new band of missionaries more demonstrative, more emotional, more urgent than those who have preceded them. Any one who has seen Hindus dancing through the streets in the Gokul Ashtami festival, in celebration of the birth of Krishna, or seen Natives of all classes leaping and shouting on the Mohurrum day, cannot but be aware that they are accustomed to excitement in matters of religion, and not likely to be shaken from their propriety by the comparatively modest ebullitions of the Salvation Army.

—A correspondent of the above paper, seconding the editor's remarks, goes further and expresses the opinion that no missionaries are wanted here, the Natives being good enough, as they are. We suppose a good many are of this mind. The aim of the Gospel is to strip men of their own righteousness, and there is nothing men cling to so tenaciously as this. Every man has two aims, one, self-gratification, the other, to make it appear that he is righteous. He looks at others worse than himself, and this difference in his own favour (he himself the judge) counts to him for righteousness. Men cannot be saved until they consent to part with this idea of their own goodness, and the Gospel has to make war upon this. Too many who are commissioned to declare the Gospel, are tempted to tone down this feature, and chime in to some extent with man's own heart. So, once in a while, God raises up some Ultraists who go the whole length in denouncing man's depravity and moral ruin, and the old feeling of animosity is immediately awakened.

—THERE have been some scandalous riots at Salem, in the South of India, attended by great destruction of property and some loss of life. The Hindoos and Mahomedans of that place have not pulled well together for a long time. The latter are in the minority, and have demanded, as they have a perfect right to, that Hindoo processions with music should not go by their mosques. They lately built a new mosque, and the Hindoos, after failing to obtain sanction for so doing, attempted to go by the place with music. They were resisted and hindered. The Hindoos then organized an assailing force and fell upon the Mahomedans destroying the mosque and many other buildings, killing men and comitting other atrocities. The military were summoned from other places, but came only when the mischief had been done.

—A GENTLEMAN who arrived by the last mail steamer, and who was is Palestine a month ago, tells as that there was a good deal of alarm among the Christians there, lest there should be a rising of the Arabs. It was rumoured that a day had been fixed for such rising. A Christian gentleman, a person of some influence, was dragged from his carriage in Juffa and killed, the friend who was with him with great difficulty making his escape. The latest telegrams announce that the anti-Christian agitation in Syria is increasing.

—SIR Garnet Wolseley, now that he is in Egypt, is acting with great decision and promptness. Commanding positions along the entire line of the Canal have been occupied, a considerable force landed at Ismaila, and there will doubtless be an attempt to cut off Arabi Pasha's rear. The Bombay expedition has been despatched and has begun to arrive in Suez, in time to save this important point from passing to the enemy. At Shaloof, inland from Suez, there was an engagement in which Arabi's troops sustained considerable loss. The Nile is rising, and it will be of very great importance to Sir Garnet Wolseley to do without a moment's delay what he proposes to do. The temporary blocking of the Canal has been removed, and it is now again available for merchant vessels.

—THE American papers report the death of Bishop Scott of the M. E. Church, aged eighty.

—ON Thursday last, in the Am. Mission Chapel, Bendi Bazar, Mr. Tukaram Nathuji was ordained to the ministry and installed as Pastor of the Bombay Church in connection with the Am. Marathi Mission. He has been acting as Pastor for about six months, and the Church having unanimously expressed a wish to have him permanently in that capacity, steps were taken with a view to his ordination. The examination, which was quite satisfactory, took place at 2 p. m. and the ordination at 8 p. m. The following ministers took part in the service: Introductory prayer by Mr. Bewen; reading of the Scriptures by Mr. Baba Padamanji; sermon, by Mr. R. V. Moduk; charge to the Pastor by Mr. R. A. Hume; charge to the people by Mr. Harding; ordaining prayer by Mr. E. S. Hume; right hand of fellowship by Mr. Anaji B. Kshirsagar; closing prayer by Mr. Dhunjibhai Nowroji; benediction by the Pastor. The services were highly impressive. Mr. Ramkrishnapunt preached from Acts xx. 28 and spoke with his usual effectiveness and power on the duties and privileges of the pastorate. There was a large attendance of Native Christians, missionaries and others.

—WE are favoured with the following:

Dr. Mylne, the Bishop of Bombay, held a confirmation at Christ's Church, Malegaon, on Saturday the 19th inst., when 12 candidates (3 men and 9 women) were presented by the Rev. F. G. Macartney, C. M. S. On the morning of Sunday following the Holy Communion was administered, 33 present, both Europeans and Natives. In the evening the Bishop preached from Rom. viii. 15 to the English Congregation. His Lordship left the station for Manmad on Monday afternoon.

—BY the last Mail Mrs. Hannah Hall, an Am. lady, of the Society of Friends, engaged in the ministry of the Gospel, arrived in Bombay on her way to Tasmania. She is expected to speak in the Master's name in Dean Lane Hall to-morrow at 11 a. m. and at Grant Road Church at 5 p. m.

NOTICES OF BOOKS AND REPORTS.

"THE Christian Orphanage and the Christian Home: Departments of the Telugu Mission: A Faith Work in the Yalgundel District, Nizam's Dominions. "This is the 3rd Report of the Mission conducted by Rev. C. B. Ward. The third year closed March 12th, 1882, when the following entry occurs:

To-day closes the *third year* of our *faith work*, the best of the three. The year has been peculiar both in trials and blessings. We began it with 64 native orphans, 37 boys and 27 girls. We end it with 59, 32 boys and 27 girls, one died, 4 boys and one girl ran away, and we have been reinforced with another little Mahometan girl. The year has at no time been marked with a revival spirit as was the previous one. Yet the work of training, teaching and developing the orphans has been steadily and richly blessed of God. Only 3 orphans have been baptized during the year. When the 3 above mentioned were baptized, our cook Ramsamy, and his wife Moothama Ulmel, were also baptized. They were clearly converted to God from heathenism in the early part of the year, and have steadily maintained good works with the exception of two falls, from which God mercifully delivered them. Our *Wilderness Church* now consists of 43 baptized full members who are communicants. A goodly number now attend fellowship bands, of whom above 10 we reckon probationers. These are not destitute of evidence that grace worketh in their hearts.

The report consists mainly of a sort of diary, in which appear occasional notices of fasts and semi-fasts when the means of obtaining sufficient food were not in hand.

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The missionaries view these straits simply as tests of faith and not at all as of the nature of a providential rebuke. In fact, at the very time that they had to stint themselves to one meal a day, considerable contributions were in the hands of friends at distant stations. This mission is planted (if one may use such an expression of a mission so peripatetic) in the most out-of-the-way place in India. In this Report nothing is kept back. There is no consideration as to how this or that will look in print. Every thing is told with entire frankness. It is very evident that the missionaries identify themselves with their little flock. Receipts Rs. 4,322. Expenditure Rs. 4,224. The Mission consists of Mr. and Mrs. Ward, Miss O'Leary and Miss Frere. Besides, a missionary from America has lately joined; also, one from Northern India.

"WHAT shall I do to be saved?" A Lecture delivered in Lahore by a Brahmo of the New Dispensation, (Tribune Press, Lahore.) The Philippian gaoler, awakened to the consciousness of his sinfulness and his exposure to the wrath of a sin-hating God, asked with intense desire what he should do to be saved, but never thought of answering the question himself. The only source from which a reliable answer could come was the throne of the most high God against whom he had sinned, and the answer must be by an avenue that carried its own verification with it; not surely by the avenue of the sinner's own heart, for this had betrayed him too often to be trusted. The answer came to the gaoler through the apostle Paul, the credentials of whose divine mission accompanied him. The answer was, Believe on the Lord Jesus Christ and thou shalt be saved. The Lecture we are now noticing, gives the answer to his own question thus: Believe and be saved. These two answers are very far from being identical. Faith derives its character from its object. Faith without an object is no faith at all. The great majority of sinners all over the world, believe that they shall not perish, but are unable to give any adequate reason of the hope that is in them. Perhaps many of them are trusting to sin itself that it will relax its hold and let them go free. Properly speaking, the question, How can I be saved? can only be asked by one who realizes that as far as he himself and his own efforts are concerned he is ruined, hopelessly lost, and that salvation can only reach him through One possessed of the power he is without, combined with love. The lecturer admits that the sinner is quite dependent upon God, but considers that the regenerating voice of God reaches the sinner in divers ways, and is heard in Hinduism, Mahomedism, and Christianity alike. He exclaims: "Denationalize not thyself, for in unbelief and infidelity is the damnation of thy soul." The infirmity of the Lecturer here betrays him. His solicitude is that the people of India should not allow their hereditary faith to be supplanted. God proved the faith of Abraham by commanding him to renounce his country and his kin and go to a far-off land that he knew not.

The faith of Mahomedans is faith in a God that delights in them exclusively, and gives them authority to propagate their religion by violence, and takes to paradise those who die so fighting. The faith of a Hindoo is in Gods many, not one of whom has any such feelings as the God of Mahomed has. What is there in common between these different exercises of faith? Ten men are dangerously ill, but all believe they shall recover; one is trusting to his own constitution, another to sorcery, another to some medicine given him by a quack, while one of the number is trusting to the skill of a most experienced physician. Who now will say that these men have a common faith? Faith is simply the heart's reception of something offered; the virtue is not in the faith, but in the object. Faith is saving only as it is combined with Truth, that is, with the word of God.

This Brahmo teaches that the Word of God can never be shut up in the pages of a book. "It is found written in letters of gold on this vast universe, and they who have the eye can read it." This is very pretty. But it is the sinner that wants salvation, and the sinner has no eye for the letters of gold. The only letters of gold are his own depraved inclinations. We have no doubt that if mankind were without sin, the whole earth would be full of the glory of God. But the question relates to a sinful race. The question is how shall the confidence of the sinner be won away from himself, from society, from the things of time and sense to the great and blessed God against whom he has sinned. There never has been but one satisfactory reply to this, and it is found in the Gospel of a suffering Saviour.

This writer tells the following story. A certain worldly-minded man once came to Kabir's house and asked the Bhakta to point out to him the path of virtue. Kabir said nothing, but took his long knife and began to sharpen it very quickly. The man took the hint and fled from the house. The comment is that there is no salvation without death, i. e. self-mortification. We recommend our Brahmist friends to enquire carefully if they have reached this death on which salvation depends. It seems to us that their intense desire to glorify themselves at the expense of all other religious faiths, shows that they come far short of complete self-abnegation. This is very different from the Christian's desire to glorify the *object* of his faith. The system of the New Dispensation (so-called) glorifies man; the Christian system glorifies God, putting man in the dust.

With regard to the Incarnation, so strenuously opposed by this writer. Christ was the envoy of God; as such he could speak only truth; it is thus from himself that we must learn whether the Godhead dwelt in him or not. The disciple of Christ is one that learns of Christ.

"What are the Planets?" This is the Eng. title of a Marathi book of 26 pp. 18mo. published by the Chr. Ver. Ed. Society. This little book is well fitted, with its plain instructions and illustrations, to displace the erroneous notions of the solar system popularly entertained in this country. "What cause Eclipses?" Mar. C. V. E. S. This is of a similar character, and well fitted to be useful.

"England in Old Times." Mar. C. V. E. S. 22 pp. 18. Describes the people of Britain as they were before the introduction of Christianity, and tells how they received the Gospel.

In addition to the above we have received from the C. V. E. S. specimens of the following little 32mo. Marathi tracts published by them, and sold at half a pice each: The Wolf Story; the Child's Horoscope; Story of a Brahman; Shesh Acharya; Little Tukaram; the Pearl Merchant; the Terrible Red Dwarf; How to become a King's Son; Story of a Queen. We congratulate the C. V. E S. that it has been able to supply these additions to our vernacular tract literature. They are what tracts should be, interesting, adapted, and instructive. They are to be had at the Bombay Tract & Book Depot.

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SATURDAY, AUGUST 26, 1882.

APOCALYPTIC SKETCHES. LI.

"AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Rev. xviii. 1.

All power in heaven and in earth is given unto Christ, the great Head of the Church. But it is faith that obtains the forth-putting of Christ's power. All things are possible to him that believeth. Apart from faith Jesus cannot do many mighty works. Since the ascension of Christ every new display of power from heaven for the overthrow of the kingdom of darkness and the establishment of that of light, has been in response to the faith of God's people.

"And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." 2.

The expression Babylon is fallen, is fallen, is an echo of a refrain found in Isaiah (xxi. 9) and the remainder of the above description corresponds with what we find in the latter part of chs. xiii and xxxiv of Isaiah. But we are called upon to traverse this description from the literal to the spiritual Babylon, from the Babylon of the former to that of the present dispensation. Already, in Rev. xiv. 8 we have been called upon to contemplate the system that antagonizes the true church of Christ, even as Babylon of old did Israel. There is a system claiming unlimited spiritual and temporal power, conspicuous for her deadly antagonism to the Christianity of the book, expressed in ruthless persecution of all dissent age after age; and we have passed in review some of the great humiliations experienced by this prelatical Church in modern times.

John sees another angel descending from heaven, so effulgent that the earth is lightened with his glory. God from heaven bears testimony to some movement in his church characterized by sanctity, regard for the souls of men and self-denial; the region of light is broadened; many are brought out of darkness into the marvellous light of God. In consequence of this the character of the false church of Christ in exposed. They in whom she trusted, kings and princes of the earth, withdraw their support from her, and confiscate her endowments. Among the ruins of the literal Babylon, vultures, owls and bats made themselves at home where men and women had formerly resided, and made the precincts offensive

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with their bad odours. So in the humiliated Babylon of Chistendom: in convents, monasteries and other places where religion sat enthroned as a mistress, ruling the consciences of ignorant men, desolation now reigns. It is emphatically so in many countries, and so to some extent in all. We have identified two great humiliations that have come upon Rome in the last century. But we can hardly suppose that just the same things are referred to in these successive chapters. While Rome has suffered great depressions and spoliations, she has been sustained in hope and self-trust by the Rome-like developments witnessed in part of the region conquered from her by Protestantism. Temporal dominion has passed away from the Vatican; but a good deal of the doctrinal teaching of the church of Rome has revealed itself in churches once deemed antagonistic.

"For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." 3.

The same drift of providential events that has furnished Christians with the opportunity of diffusing the Gospel in the world, has, in like manner, furnished errorists and the servants of a false Church with the opportunity of diffusing their ideas, and enlisting new forces in her defence and aggrandizement. The merchants of the earth are here said to have waxed rich through the abundance of her delicacies. There is much in this chapter concerning these merchants and their incomparable merchandize, and Chalmers long ago said that the description seemed much more applicable to a great mercantile nation like England, than to the Romish countries of Europe. But what fellowship had England with Rome in the days of Chalmers? In his latter years he says the beginning of the Tractarian movement, the object of which was to save men the trouble of leaving the Church of England for the Church of Rome, by gradually leavening the former with Romish ideas. This movement has gone on and Ritualism (as it is now called) has wonderfully pervaded the Established Church, even in those portions that repudiate the name. The apostacy predicted by Apostle Paul, and which was even recognizable in his day, was the tendency to shift authority from Christ to the Church. The faith that contemplates the unseen is content to know no Master but Christ; but unbelief, or partial faith, looks to the visible, and the priest becomes more and more the arbiter of the conscience. The judgment against Babylon will envelop all that is cognate with Babylon, all that a spiritual eye will see to be essentially one with it, whatever the name of the Church,

"And I heard another voice from heaven. saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." 4. The people of God are found in connection with the system or body that is threatened, and the voice of God is heard, perhaps in connection with his preached word, calling upon them to save themselves from the spiritual judgment that is impending upon the body with which they are identified. They are called upon to separate themselves from the taint of Romanism, now coming so near to them.

"For her sins have reached unto heaven, and God hath remembered her iniquities."

Our Lord on one occasion denounced the wrath of heaven as about to come specially on the cities in which he had specially laboured, not because the people of those cities had imitated Sodom or Sidon in sensuality or idolatry but because the Son of God had gone to and fro among them, speaking gracious words, working gracious miracles. Heaven had come nearer to them than to others, and a severer judgment was coming upon them because they had not known the day of their visitation. In these last days, God has borne testimony to the evangelical doctrines held in common by a portion of the Church of England and the non-conformist bodies, by glorious revivals of religion, by a grand work of salvation, proclaiming the presence of the Saviour to all who have eyes to see or ears to hear. This special visitation lays those who are affected by it or addressed by it, under weightier and more solemn responsibilities than any others are.

REMINISCENCES. CLXXXVII.

Extracts from diary. Bombay, 1843.

Dec. 15th. Consider moreover the case of John the Baptist, who although he had so much acquaintance with divine truth, and had so abundantly possessed the Spirit, yet when he wanted testimony, Christ chose to give him that of miracles. "Go and show John the things which ye do *see and hear*. How much more might we expect that God would address the senses of the heathen. For presently afterwards he says, that if those mighty works had been done in Tyre and Sidon, they would have repented soon. Here it is evidently implied that miracles are generally accompanied by the influences of the H. S.

Matt. 15, 31 When they *saw* the dumb to speak &c., they glorified the God of Israel. Christ prayed to the Father, glorify thou me; and this is his injunction to the disciples;—I am glorified in them. I have glorified thee on the earth, said Christ. Whatever means will tend to the glory of God, we are bound to seek.

Miracles are as it were a transfiguration of Christ, by means of these he puts on a visible divinity in the eyes of the world.

Luke 18, 43. He received his sight; and all the people when they *saw it* gave praise to God.

John 2, 11. This beginning of miracles did Jesus and manifested forth his glory.

John 2, 23. Many believed on his name when they saw the miracles which he did.

Observe in Acts 4, 29 that the disciples did not consider the necessity of their own consecration diminished by the works of God's power. The effect of miracles on Christians is to embolden and sanctify. Miracles would create an immediate and immense demand for preaching. The word of God so far from losing its importance would gain unspeakably. It would be the desire of all.——No being could ever come before the world with such evidences and credentials derived from holiness of character as Christ did. Yet he said "the works that I do bear witness of me that the Father hath sent me." He appealed to his works and relied on them. So it would seem to be an error that Christians if quite holy, would by means of their holiness alone satisfy all of the truth of their religion. Their moral influence cannot exceed that of Christ.

John 6, 14. When they had seen the miracle which Jesus did they said this is of a truth that prophet that should come into the world, and 7, 31.

10, 37. If I do not the works of my Father, believe me not. 11, 40, 45; 12, 28.

Isai 60, 2. His glory shall be *seen* upon thee. This is a precious promise and this is the general description of the latter day, that the world, the blind senseless world shall then see the glory of God resting upon Zion. Many good missionaries, convinced of the utter inefficacy of the gospel as it now comes to the carnal heart of heathens, either despair of conquests for generations to come, or look for another personal advent of the Saviour in his glory. But what we need is the advent of the church in the glory of Christ. And it is promised. In Rev. 21, 2 the holy City is represented as coming down from God, out of heaven. The church is the body of Christ, and in this body he will make his second advent. There is to be a transfiguration of this body before the eyes of men, so that they shall all discover that he that is in us is greater than he that is in the world, discover indeed an indwelling divinity. Therefore the tide of mankind is represented as pouring into the gates of the church. "Gentiles shall come to thy light and kings to the brightness of thy rising." "They come to thee v. 4." "I will glorify the house of my glory."

Dec. 16th. *Isai* 61, 9. All that *see them* shall acknowledge them that they are the seed which the Lord hath blessed. This promise is yet to be fulfilled. The Lord will bless us in such a way that the heathen will be convinced by it that our God is God, that we are his ambassadors. When a sovereign sends ambassadors he sends with them his credentials. These credentials are of a kind to certify the parties addressed that such a person is a real ambassador. They are adapted to the understanding of the parties addressed, to the exigencies of the case. It is not sufficient, that there should be good evidence, the evidence must be adapted to the parties addressed. Will God proceed otherwise? Will He not take great pains to substantiate the meaning of his servants." Will be not bear testimony to the word of his grace when preached among heathen in a way to impress and convince the heathen? If signs and wonders were the best testimony in ancient times, why not in modern times? Any one that has had an insight into the heathen mind, will know that the moral evidences of Christianity are insufficient, and as for the historical evidence they are as chaff to a people ignorant of history. "The works that I do bear witness of me that the Father hath sent me."

Is. 62, 2. "All kings shall see thy glory." Thine, and no longer their own. Their own eclipsed by thine. Zion has not yet any external and visible glory. Christians know the excellence of Jerusalem; but the glory of the holy city does not stream forth upon the nations as a lamp that burneth. It must do so; and the nations must learn that God is not a God afar off, but at hand, even in the midst of Zion. Signs and wonders are needed as evidence; but a great deal more evidence is needed. Christians must be like their Master, and give themselves up to privation, suffering and death for his sake. Miracles in the early church did not take the place of other evidence. See in Paul's account, how the ministers of God approved themselves such. 2 Cor. vi. Rev. 3, 12. "I will write upon thee the name of my God." As the heathen write on their foreheads the names of their Gods by certain marks,—not so. For this will be done by a divine hand, even that of the Lord Jesus, in a divine and unmistakeable handwriting, as unquestionable as that which Belshazzar saw.

Luke 10, 20. "In this rejoice not &c." Exalt your conceptions, understand your privileges. It should be a cause of thankfulness and joy that you have power over the spirits of darkness; and yet this is little compared with the whole wealth of your vast inheritance. You are the children of God; all things are yours. If God spared not his only Son, will he not with him freely give you all things? The works that I do shall ye do also: and nothing shall he impossible to him that believeth. Is it not said all things are yours?—Are we not priests and kings unto God? And if kings

where is our power? Greater is he that is in you than he that is in the world. This is the victory which overcometh the world, even our faith. We are not at this time overcoming the world. The Church is not keeping pace with the growth of the world's population.—Yet it is said that all things are possible to him that believeth. There is no greater display of God's power because there is no more faith. I can do all things through him that strengtheneth me. In the 11th of Hebrews faith is glorified as the cause of all the wondrous works mentioned in the Bible. These works are almost all of an external, visible character.

And the more that men hate and abuse us, the more will Christ be ready to confess us before men and make them to know that he loves us. Genuine affection glories in this that it is stedfast to its object, when that object is most forsaken. It gives its strongest testimonials in the hour of humiliation and reproach. It would deem its character forever forfeited if it did not at such a time fly to the side of the beloved one.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR EDITOR,—"The law of the Lord is perfect converting the soul," and every true Christian values this standard of exactness, as exhibited in God's word and in the life and character of our Saviour. The standard of His Holiness can not be raised too high: and this is our pattern in all things.

The Lord will, however, execute judgment; in this He consults His own infinite wisdom; it is too great a matter for us. "Judge not that ye be not judged &c.," is His kindly remonstrance for us.

If every one would look with candor and care, into his own eyes for "beams," before making painful search into his brother's eyes for "motes," there would be a clearer light shining forth from the "City set on a hill."

Our Saviour's Words, "Seventy-times seven," remind us of the mercy that "endureth for ever," and that we should not be easily provoked, but "prove all things."

First, in finding Charges against any member of a Christian Society, there should be *unquestionable carefulness*. The disreputable character of some Church-Trials, has made it more or less disgraceful to be arraigned, although there be no guilt on the part of the *tried*. Consequently character, the boon of life, is at state.

What does a man value more than his reputation in God's service? especially a minister.

The estimate is equivalent to his love for his own soul and for the souls of humanity.

Too often the chief representatives in these ecclesiastical bodies depend on current talk for their information, much of which is spurious.

Men presuming to deal with the interests of God's children should feel their way as gently as if, touching the "*Apple of His eye*. Again, there should be equal care that no sin escape without condemnation.

But here men must be *pains-taking to discriminate* between mistakes in judgment, relative to ecclesiastical law, business or duty of any kind, and actual, wilful transgression.

What man possessing, professing, and teaching Holiness, will not acknowledge his failures! If men act hastily and without discernment in these most important instances, they will surely bring judgment on themselves. The writer has an example in mind now, where intentions were freely and publicly declared without any conference or correspondence whatever with those most concerned. Such plan of procedure is neither judicious nor consistent with the Gospel.

Most of these cases which conclude with such ruinous results as distrust, disunion &c., could be settled by a Christian Council. If there is only the *inevitable trial*, reason and sense are not in place until such occasion. But both the word and practice of Christianity are in favor of the plan of kind, loving-forbearance with each other. Then in conducting a trial of this kind, there must be much love, grace and evenness of temper; much good sense, sincerity and consideration.

Some men become enraged; are deceived as fools; and a few wilfully strike at the reputation of others. Of course every man in his senses, will always condemn such displays of ignorance and ungodliness.

But the reflection often rests, not rightfully, on the church and cause of our Lord.

The very society to which we have been recommending this boundless love of God, fail to see any fruits of it in us, under such circumstances, because they are not there to be seen.

The world stands as a spectator, watching our words, looks, and whole deportment. The tone of voice, expression of countenance, are evidences for or against the religion of Christ.

Now, can an exhortation on these points be out of place? should not every minister guard against every hurtful influence?

The writer begs to say, he has neither had experience in trying nor in being *tried*; but has lived among the ruins, and disastrous effects of such.

Submissively,
M. Y. BOVARD.

Karachi,
12/8/82.

BAPTISMAL REGENERATION.

DEAR SIR,—Kindly allow me a little space in your paper, for a few words on the above subject.—I write without any desire for controversy.—Your correspondent T. E. F. M. speaks of the doctrine, as being unscriptural, with which I entirely agree, but in reading his letter, we may infer—if we did not know better—that our Anglican friends,—*only* teach and uphold the doctrine of Baptismal Regeneration; but surely this is not the case.—

There are many who maintain this doctrine, amongst other denominations, who practice Infant Baptism, and among them there are those who feel concerning it much as the Roman Catholics feel concerning the sacrament of the Lord's Supper, when they send for the Priest to administer the same to a dying person. As an instance of this I would mention the case of a Missionary in this country, of a non-conformist mission—whose infant son had not been baptized, because his mother did not wish it. The father had promised that it should not be, but when the child became dangerously ill—and was at the point of dying—he begged to be absolved from his promise, and baptized the infant.

There are very many non-conformists who would find it very difficult to believe that the children of the poor Heathen of India and Africa shall go to Heaven. They admit that they die because Adam sinned, but do not seem to have laid hold of the other side, that they live because Jesus died—and we maintain that the doctrine of "Baptismal regeneration," has something to do with this feeling which is far too widespread amongst Christian people. If infants are baptized in virtue of their connection with Christian Parents, and not on account of any *regenerating* effect in the baptism itself—then why are infants baptized whose parents, yea grandparents were not Christians—and members of no Christian Church? And yet this is constantly being done and is not limited to our Anglican friends, by any means. This is a matter of very grave importance, and I am glad to find that the Christian Church, especially in America and in some part of Wales, is being awakened to a true sense of its great importance. In your comment upon T. E. F. M.'s letter, you touch upon a very important principle, which if carried out, would be fraught with much good. The principle is distinctly taught by Christ and His Apostles—viz—that Baptism, should *succeed* faith—and not *precede* it. There is a fundamental truth taught here. Baptism an outward sign of an inward change, not the putting away of the filth of the flesh, (negative) but the answer of a good conscience toward God (positive). But what has puzzled me most in your last issue is this. I fully admit T. E. F. M's. assertion that Baptismal regeneration is unscriptural—and as fully concur with you, that Baptism should *follow*, as an evidence of a change of heart, of confiding trust in Christ. This done, I fail to see what ground is left for "Infant Baptism,"—seeing that they cannot believe—and that they are not regenerated. The only alternative which forms a ground for the practice, is the doctrine of Infant Faith—but is this supported by experience, to say nothing of scripture?

D. J.

August 22nd.

[D. J. disclaims all desire for controversy, and yet he cannot close his letter without attacking the doctrine of Infant Baptism. He fails to see what ground is left for Infant Baptism, when it is conceded that Baptism should follow faith. If our kind correspondent will give his attention to what is said about circumcision in the Bible, he will see that circumcision was instituted as a sign of faith already exercised: "Abraham received the sign of circumcision, a seal of the righteousness of the faith which he had being yet uncircumcised, that he might be the father of all them that believe,—and the father of circumcision." (See the whole passage in Rom. iv. Also Gal, III.) While this was so, Abraham was none the less to put the same sign upon his offspring. We agree with our correspondent that only believing parents, those who have given themselves to God, can properly give their children to him in baptism. However we do not go into the discussion of these points, and we decline opening our columns to controversy regarding them. To the one or two dozen readers who have just now taken up their pen to write, offensively or defensively, on this subject, we take the liberty of saying, Forbear! The Guardian wants its space for other matters. We have published the above letter because the writer misconceived a remark in our last issue. The grand question is, Have we all that which is signified by baptism?—*E. B. G.*]

"THE INDWELLING OF THE SPIRIT."

SIR,—THE *Guardian* of 5 August, under a misapprehension comments on the article, "Purity, Power, and Maturity," in the *I. M. Watchman*. The five paragraphs taken from the article in the *Watchman* represent a continuous quotation; but such is not the case. Looking at its quotation the *Guardian* says, "According to the above there may be salvation from sin, entire sanctification, without the indwelling of the Spirit."

According to the article in the *Watchman* no such doctrine is taught. Will the *Guardian* kindly place before its readers the entire article in question that the error may be corrected.

Of the article on Purity, Power, and Maturity,

THE AUTHOR.

[The entire article above referred to will be found among our selections. Before commenting on it, we read it through carefully to see if there was any thing that qualified the passages which seemed to us objectionable, and could not find it. However, our readers can judge for themselves.—*Ed. B. G.*]

SIR,—I hope I may be forgiven for my Oddity. I think that the European sostem of dancing to be quite objectionable as the "*Native Nautch*," and would advise all your readers to give it up. The respectable class of Mahomedans, I think are of my opinion,

ATLA SOCIETY PROOF

and look down upon this as an immoral thing. And I fully sympathise with them, and entreat the sympathy of your readers.

Yours faithfully,
A. CHRISTIAN.

[European dancing is objectionable, but on very different grounds from the Nautch.—*Ed. B. G.*]

BIBLE CARRIAGE WORK.

SIR,—Much success has attended the selling of Scriptures &c. by means of carriages or vans, in Europe. Desiring to test the utility of this Method in India I made a cart and tried it some weeks in Bombay. Counting carefully the daily sales and expenses and the progress of the business, I became satisfied that by this means a man could sell far more than is usually sold by colporteurs in India; and that a faithful man would earn his own support wholly by the discount which the Bible and Tract Societies grant upon their publications. The cart I made will do for street hawking. As I am not going to continue this branch of work, I will sell it for one quarter cost. Other styles could be made for other lines of colportage.

The book-wagon work goes well with preaching, and helps to form acquaintances with natives in the streets. An earnest Christian can do much direct work in this way. The idea is not new in these parts. Many years ago Mr. Cassidy, a Baptist Missionary used to take about books in a wheel-barrow to sell in the Deccan.

W. J. GLADWIN.

MEETINGS ON HIGHER MORALITY AT THE WEST END LONDON.

DEAR SIR,—The well-known names given below are a sufficient introduction to this subject. Mrs. Butler who delivered the leading address is the wife of an English Church clergyman, the canon of Winchester. The following is quoted from the *Sentinel* of Aug. 1882. *

"An interesting meeting of an influential character was held at the residence of T. A. Denny, Esq., Connaught place, Hyde Park, London, on Tuesday, July 4th, to consider the subject of "Higher Morality." Samuel Morley, Esq., M. P. presided, supported by Wm. Fowler, Esq., M. P., Stevenson Blackwood, Esq., C. B., Canon Wilberforce, Benjamin Scott, Esq., F.R.A.S, Chamberlain of London, Canon Butler, Mrs. Josephine E. Butler, George Gillett, Esq. and others.

Mr. Morley, in opening the proceedings, said that he was glad to connect himself with efforts to bring about a higher state of morality. There was a sad amount of impurity both in the habits and amusements of Society.

Mrs. Josephine Butler then addressed the meeting in an interesting speech of some length. She said that a consideration of "Higher Morality" compelled the consideration of the lower morality known as the "social evil." She entreated her hearers, as good soldiers of Jesus Christ, to endure hardness and have more courage in facing this matter, disagreeable though it might be. There was much talk of taking up our cross, but we cried out if it hurt us. She proceeded to urge with great force and earnestness, that the root of the social evils which are confessedly so prevalent in modern society is the unequal standard of morality that is set up as between the sexes. She appealed from this false and indefensible standard to that illustrated by our Lord in His dealing with the sinful woman and her accusers, as recorded in the Gospels. Christ then established an absolutely equal standard; He proclaimed the great truth which has been forgotten, but which we are called in these times to revive and proclaim—that there is but one law and one necessity for man and for woman alike, the law and the necessity of absolute purity. We want more severity on the one side and more mercy on the other—in a word, we want justice. After repelling some of the flimsy and false excuses which have been urged by modern writers in defence of the degradation of women, Mrs. Bulter demanded that this specific evil should be dragged to the light, and fought with in thesame way as other great national and social vices.

Mr. Stevenson Blackwood, in the course of an earnest address, said that if anything was wanted as proof of the low tone of morality, it wasthe fact that it had become incumbent on a lady to speak as Mrs. Butler had spoken that afternoon. The cowardice that had been manifested by Christian men on this subject was humiliating. He felt strongly on the matter, add agreed with almost every word that had been spoken by Mrs. Butler.

Canon Wilberforce then spoke eloquently. He said that in London Society there appeared to be no delicacy about committing sin, and there should be no delicacy about reproving it. The need of the day was Elijahs who would declare the whole counsel of God on this matter, and John the Baptists who were not afraid to tell the truth even in the Courts of kings. He alluded in commendatory terms to the Social Purity Alliance, and said that young men should be taught to reverence women. He was thankful that Mrs. Butler had spoken to them. He remembered that men had often been stirred up to work by the noble example of women.

Mr. Benjamin Scott briefly alluded to the deteriorating influence of the State regulation of vice upon public morality.

The time for closing the meeting having now arrived, Mr. Denny said that he and Mrs. Denny had been led to convene the meeting under a sense of duty. He hoped and believed it would lead to useful results. He thought parents should be more outspoken to the youth of both sexes on the subject of morality, among whom evil things were often wispered in secret.

Mr. Morley said that if parents knew the things that went on in some schools, they would hesitate to send their children away from home.

On the following Tuesday, Mr. Denny opened his drawing-room to a meeting of ladies (only) of the upper classes, when an address was delivered by Mrs. Josephine E. Butler."

NOTICES.

Grant Road Church Debt.

Previously reported, Rs. 1946-6. Receipts during the week ending Aug. 25. W. W. per J. E. W. Rs. 10; W. A. N. 2; C. J. 50.

RECEIVED for the House of Hope, from J. F. C. Rs. 10; M. A. L. 2.

THE Methodist Book Depository has been removed from Madow Street to No. 1, Grant Buildings, Colaba.

J. A. NORTHRUP.

THE Monthly Missionary Prayer Meeting will be held in the Baptist Church, Bellasis Road, on Wednesday the 30th inst. at 8 p. m.

BUCHANAN BLAKE.
Secretary.

BAPTIST CHURCH. (Bellasis Road, Byculla.) The Rev. D. Jones will (D. V.) preach tomorrow (Sunday) at 11 a. m. and 6 p. m.

ANNUAL Tea Meeting, addresses and singing at the Temperance Hall 3 Apollo Street on Monday the 28th instant at 8 p. m. local time. Admission one rupee; open to all.

Epitome of News.

SATURDAY, AUGUST 19.

—The following appears in the agony column of the *Standard* on the 27th ult.:—

The War in Egypt.—A Sum for the War Office.—If 700 men firing a deliberate volley at a regiment of cavalry, 500 yards distant, wound one horse, how many men and how many tons of lead will be required to kill Araby Pasha and 1,000 of his soldiers? (Vide *Standard's* War Correspondent, July 25, 1882.)

MONDAY, AUGUST 21.

—*Bombay Gazette*; We understand that the Government of Bombay will shortly proceed to recommend the names of two or three young men to the Government of India for a nomination to the Civil Service in this Presidency.

Firewood is so dear at Suez that a telegram has been received asking for 850 tons of extra firewood to be shipped from Bombay.

It is expected that by the end of next month the line of the Eastern Deccan railway will be opened for traffic between Hudgi (G. I. P. R. junction) and Bijapur. There will be diversions at the rivulets.

—The *Madras Mail* says that the riots between Hindus and Mahomedans at Salem, which were supposed to be at an end, broke out afresh on the 16th with apparently even worse consequences than before. The mob entirely wrecked the new Mahomedan mosque in the Sivapett quarter, regarding which there has been so much discussion. Troops have again been called in from Bangalore, the police force being found insufficient to quell the disturbance. "It is considered by the most respectable people in Salem that the recent action of the High Court in attempting to interfere with the executive powers of the Magistrates, and in thus setting the different religious parties by the ears, has had a most disastrous effect on the town."

—A correspondent of the *Indian Spectator*, referring to the Native Entertainment to Mr. Ashburner says:—Were there any native ladies present at the quadruple nautch? The shetts explain why native ladies were not invited. It is a clever device, and those who do not know native ways may be satisfied. But, as a native, I say there is not a tittle of justification in that device. The real fact is that native gentlemen will not, and properly too, bring their families to such parties. Why, then, should European ladies attend the objectionable farce! I half suspect that they went to Petit Hall under the impression that respectable native women were also going. It really puzzles me to know why English society countenances an evil already dying out by accepting such doubtful hospitality. They, of course, do not know what capital the patrons of the dancing girl make out of such 'reunions? Heard dancing by women whom no decent native lady can bear to look at, is no sight for European ladies. And I submit that these latter should never join a social movement which native ladies are either ashamed or afraid of joining. It is the rankest nonsense to say native ladies do not go to public gatherings. They are only too glad to go if it is *safe*.

—*Indian Witness*: The Rev. Mr. Williams, of the Church Missionary Society, has recently baptised four or five Mahomedans at Nuddea, and reports a very encouraging interest among others. Mr. Williams is of the opinion that the mass of the Bengalee Mahomedans are more accessible to the Christion Missionary than the Hindoos.

—*New Dispensation*: On Tuesday last at Lily Cottage the Minister founded the institution of the New Dance. Boys, young men, and men successively formed three concentric circles, each performing a rotation in a separate direction within its own ring. The singing and the enthusiasm were intense. The Minister concluded the dance with a short prayer and

pronam. He contemplates to make this new dance as accurate, natural, and picturesque as possible. The first experiment was successful.

—Here is what the *Indian Chr. Herald* has to say about the Indian Contingent of the Salvation Army: Christians in India may be excused for beginning to distrust the nostrums which impatient persons on the other side of the seas are beginning to prescribe for her in such numbers and with such confidence in each particular instance, that the way to speedily regenerate India has been found at last. Some years back the ancient seat of learning, Cambridge, sent an Indian contingent, to the great ancient capital of the North West. The Cambridge mission was to work wonders, by some new and untried methods, but the result has been that these scholars from Cambridge have at last had the wisdom to cast aside all assumptions and set to work as Christian educationalists and walk in the paths in which educational missionaries have been walking since the days of Duff and Wilson. Then came the Oxford nostrum. The ancient seat of learning Oxford sent its contingent to the capital of the empire. Wonders were to be accomplished in some new lines of action. All men looked to see what they should see. And now if it be asked what may be seen, the answer will be,—Look at the divisions which these Oxford men are trying to effect in the Church of Bengal. These contingents from Cambridge and Oxford are now to be folllowed by a contingent from London duly attired in sacred vestments,—not the sacerdotal vestments of the west. Their attire is to be the sacred colour of the East—Yellow. On the great occasion whsn the leader received his flag, the whole seven " were attired in the picturesque Indian dress of yellow colour, with sashes of crimson, and turbans of similar colonr." Alas for these reassuring nostrums! India does *not* need them. Her wants must be met by Christ, preached in simple words, and lived in pure, humble, loving deeds.

Tuesday, August 22.

—Some further particulars regarding the religious riots at Salem are to hand. It is stated that the Hindoos had refused to have any dealings with the Mahomedans, ahd closed their bazaars against them, and there were many other indications that the quiet calm which apparently prevailed was but the lull before the storm. On Wednesday last it burst forth. Hundreds of Hindoos, armed with swords, guns, crowbars, letties, &c., assembled around the Shevapett mosque, set fire to it and to the neighbouring Mahomedan houses, and reduced them to ruins, adding insult to injury by suspending the corpses of dead pigs on the smouldering ruins of the mosque. The Assistant Magistrate and Police Superintendent were on the spot, but were powerless to hinder these outrages; for the Police, it is said, would not obey orders. Not there only, but throughout the town Mussulman houses were set on fire, and many atrocious acts of cruelty were committed.

—*Times of India;* Sir Garnet Wolsely, with the co-operation of Admiral Seymour, has taken possession of the Suez Canal by a *coup de main.* It was an important movement brilliantly executed, and with a rapidity only equalled by its completeness. Port Said, Kantará, Ismailia and Suez are now in onr occupation, but garrisoned, be it noticed, by sailors and marines. The British Commander-in-Chief, as was to be expected in one of his characteristics, has lost no time in getting to work. He only arrived in Egypt last Tuesday, but before the week was out he had inspected the position in the neighbourhood of Alexandria, discussed and decided upon his plan of action, and embarked and set sail " eastward" with the fleet and the first division of his army. Seeing that the Seaforth Highlanders were under orders to co-operate with Sir Garnet's force, in conformity with which orders they proceeded up the Canal on the same day that the first division set sail for Port Said, it becomes apparent that the immediate occupation of the Canal had been decided upon very soon after Sir Garnet Wolseley's arrival in Egypt.

—The steamer Cathay, with outward mails, feft Suez for Bombay at 10 a. m. on Sunday.

—Press. Commissioner; Suez, 20: Captain Hastings, with the Seagull's and Mosquito's seamen and marines, assisted by 200 Seaforth Highlanders under Major Kelsey, attacked the enemy's entrenched position at Chalouf and completely defeated him, made 45 prisoners. and captured a large quantity of rifles and other stores. The enemy has about 100 killed.

Fresh-water canal cut, but repaired and the dock at Chalouf in our possession.

—In a letter of June 16th to the Bishop of Natal Sir Henry Bulwer thus expresses himself:—" I should be wrong, charged as I am with the responsibility attached to the official position I hold towards the Zulu country, if, in acknowledging your letter, I did not express my regret and concern on account of the part that your lordship has felt yourself justified in taking in the political affairs of that country. It is difficult to overrate, though I am confident your lordship never could have realized them, the inconvenience and the serious evils that may be caused by the interposition of others than the duly constituted and responsible authorities in the political affairs of a country situated as the Zulu country is and has of late been, and I fear the effect of your lordship's intervention has been to gravely complicate the situation in that country, and to tend to bring about a condition of things which adds greatly to the difficulties of the task that lies before me, and is the cause of much anxiety."

—*Bombay Gazette* correspondence: " The *Bombay Guardian,* too, should have better sense than to advocate their the Salvationists' coming out. Heaven knows we have enough ministers and missionaries already for the conversion of the so-called heathen! If my opinion goes for anything I may say that I think the self-same heathen, by their lives, teach lessons in morality to Christian missionaries that they might do well to lay to heart."

—The *Globe* says :—It is a pity to spoil a good story, and a ghost story particularly. But sometimes there is no help for it. No report has, it seems, been received of the death of the sailor named Revington at Alexandria, whose wife and mother believed they had " a death-token" from him last week in hearing his voice, as they were sitting together calling three times, " Mother."

—The great telescope at the Paris Observatory is now approaching completion. Admiral Mouchez, the chief of the observatory, has asked the principal builders of Paris to send tenders for the construction of the cupola. It must be hemispheric, 20 metres in diameter, it must rest on rollers kept in a groove, and turned on a rail supported by a wall. The rotunda must be moved by means of a machine placed outside, but set in motion from the interior of the cupola. The motive power must be calculated in such a way as to enable this enormous roof to make a complete turn in two minutes, in order to bring the window before the telescope to the place which the astronomer wishes to observe in five minutes. It is the first time that such convenniences have been given to astronomers to wield their gigantic instruments. Tliis telsecope will be one of the largest, if not the largest in the world; it will be about 16 meters long, The great observers Arago and L verrier, who had asked for better talsecopes, foresaw that their wishes would only be accomplished after their death.

—*Indian Churchman*: Mr. Wherry objects to the *Rasum-i-Hind,* an Urdu Book compiled by Colonel Holroyd, being used in Government Schools on three grounds.

The book contains silly stories about Jesus, and insinuations, which reflect not only on the truth of the Bible. but upon the morality of the mother of our Lord. These, Colonel Holroyd says, are not put forward as facts, but they are introduced by such words as—" The Muslims say" :—The Muhammedans believe." To this Mr Wherry replies that there is not a word to shew a *native* reader, that the author of the book discredited. the statements.

Colonel Holroyd says that the *Rasum-i-Hind* was originally prepared for Europeans; but since the book has reached 12 editions, and since the last edition consisted of 2,800 copies, Mr. Wherry draws the obvious inference that the book is extensively used by natives. Col-Holroyd says the book is not prescribed as a text-book in Government Schools; against this Mr. Wherry quotes a circular of the Director's in which it is ordered that in Native Aided Schools, dictation is to be given from the *Rasum-i-Hind,* or a book of equal difficulty. This will surely account for the twelve editions.

—Same: A meeting for the valedictory dismissal of C. M. S. Missionaries was held on Tuesday the 18th instant at St. George's Hall, Langham Place, under the presidency of Sir Wm. Muir. The outgoing missionaries (most of whom were present) are appointed to various stations in East and West Africa, in Palestine, Persia, India, Ceylon, and China. The contingent for India includes Miss Neele(who has been for some years in charge of the Girls' Boarding School at Agarpura,)the Rev. J. P. and Mrs. Ellwood(who were formerly in Awadh and are now going to Jabalpur), and the Rev. R. and Mrs. Bateman who are about to return to the Panjàb. Other missionaries are going to India for the first time. Miss A. Sampson, who accompanies Miss Neele, is a daughter of the Rev. J. Sampson, who is well known as one of the most successful collectors for the C. M. S. The Rev. C. Harrison is destined for the Gonds, and Mr. A. J. Shields and Dr. W. Johnson for the Santals, whilst the Rev. W. Latham, the Rev. R. R. Bell and the Rev. A. J. Santer are to be stationed at Calcutta until they have acquired the language. Mr Latham is a graduate of Trinity College, Dublin, and resigned a living in Lincolnshire in order to become a missionary. Mnssrs. Bell and Santer have highly distinguished themselves in the Preliminary Theological Examination.

Wednesday, August 23.

—*Bombay Gazette*: A postal staff for the Indian Field Force in Egypt has now been organized by the Postmaster-General of Bombay, and Mr. Cornwall, who has been selected as the Chief Superintendent, sailed yesterday for Suez with a number of the postal staff in the P. and O. steamer.

—The B. I. S. N. Co,s Str. *Burmah,* took fire shortly after leaving Kurrachee for Bombay. The Rev. Geo. Shirt, C. M. S. going home on furlongh, was a pessenger and wites about it as follows: We sailed punctually at 6 p. m. (local time) and soon after the pilot left us the ship was discovered to be on fire on the starboard side near the main hatch. The Captain immediately signalled for a pilot and run up the fire signal, and tried at the same time to wear the ship round so as to make the harbour as speedily as possible. The ship rolled very much and she was not easily got round. The smoke by the time the ship came round was issuing from the hold at a great rate. The Captain was determined not to wait for the pilot but himself to take the ship into safe anchorage. Captain Brebner, two pilots and men were on board soon after we got into smooth water, and Captain Bishop came with his Chief Officer, Mr. Clark, and men. The ship's officers, from the Captain downwards, with Captains Brebner and Bishop and their men, and all the crew of the Burmah worked as I never saw men work except at the foundering of the Ulysses. About ten o'clock the fire was subdued, and it became safe for us to sleep on board.

The *Ulysses* was the vessel on which Rev. Messrs. Shirt & Sampson came from England is 1866. The passengers and crew had to take to boats.

—A correspondent writes to the *Madras Times* :—"The uneasy feeling which resulted from the late riots in Salem, culminated on Wednesday last, when a desperate attack was made by thousands of Hindus upon the Shevapett mosque and tho houses of the Mussulmans in the vicinity. A huge fire was lighted in the mosque, the demolition of which was attempted. It was so strongly built that these efforts were unsuccessful, but eventually the roof fell in and the mosque is now a ruin, still smouldering. All the houses of the Mussulmans in the vicininity were burned and looted, and excesses which your readers would be unwilling to believe were perpetrated on some of the Mussulmans. The police force was utterly useless. The Assistant Magistrate and the Superintendent of Police did all in their power to restrain the mob, but it is reported that money had been freely distributed, and that the police either refused to fire, or fired over the heads of the mob. The destruction of life and property has been very great.

—*Bombay Gazette*; tel. Suez 23 : Professor Palmer Flag-Lieutenant Carrington and Major Gile, who lately went into the interior under a friendly Arab escort to purchase camels, have been captured with three thousand pounds cash in their possession by hostile Arabs.

The Canal is still blocked; forty steamers in the harbour waiting passage.

—Sir Evelyn Wood at Chatham July 20th; Some four years ago, Colonel Hope, of the 12th, had told that if had to go through his thirty years' service again he would become a teetotaller. Through-out the Crimea those were the best and most healthy soldiers and sailors who did not touch intoxicating drink. He (Sir Evelyn Wood) also served three years in India, including the last fifteen months of the mutiny and could positively state that those who drank nothing were the best men. He went to the gold coast during the 150 days they were in one place he put in 146 days' service, only to find himself beaten by the attendance of a man who was a teetotaller. During the last three years he had rounded the Cape of Good Hope four times, and he found that the stokers who had to work in the heated stokeholes of the large ocean steamers never drank anything but barely water when in the tropics. Throughout the Zulu campaign (continued the speaker) I had two regiments under me—one young, and the other old. There was little or nothing to choose between them for good conduct or discipline, because they were unable to get anything to drink. They were the 30th and the 90th Light Infantry, and they stood at the head of the list of the British army for good conduct. He had beforehand taken particular care there should be no liquor in the place, as he feared any signs of drinking lead to a disaster before the enemy.—

—The *Athenœum* states that the British Museum has lately received from the neighbourhood of Babylon three beautiful boundary stones covered all over with inscriptions, hieroglyphs (those generally considered as zodiacal signs), and very nice human figures. The first stone bears the name of Meli-sikhu, King of Babylon (whose name is contained in the list of kings discovered by Mr. T. G. Pinches), who ruled about 1175 B. C. The second is dated in the fifth year of Nabu-kain-abli, King of Babylon, whose name has not yet been found either in the cuneiform documents or in the classics, but by the style of writing his reign ought to be placed at the beginning of the seventh century B. C. On this stone are the image of the king and that of Ziria, to whom the estate was granted. The third stone is more interesting; it has been engraved with great care, and one side is entirely covered with the so-called zodiacal signs. We understand this care when we learn from the inscription that the stone was set up by order of Nebuchadnezzar as a memorial of the taking back of a piece of land from the Elamites and its restoration to the country of Akkad. The decoument, however, contains no date. Mr. Rassam, who is at Bagdad, has recovered from the fall from his horse which has lately disabled him. Thirteen cases of antiquities have arrived at the British Museum from Bagdad.

Thursday, August 24.

—The Honourable Vishvanath Narayen Mandlik, C. S. I., has been re-nominated an additional member for two years of the Council of His Excellency the Governor for making laws and regulations only.

—The Rev- C. W. Wainwright, Vicar at Blackpool writes in the *Record* of the Salvation Army : But then we are told thay they publish blasphemous announcements about the descent of the Holy Ghost at a given hour on the Sunday. Now, what do they mean? Simply that at the hour named they are going to pray specially for the outpouring of the Holy Spirit, and that in accordance with the Saviour's promise to give the Holy Spirit to them that ask Him, they announce their conviction that the promise will be fulfilled, and that when they ask the Spirit will be given. Surely there can be no blasphemy in this. It is simply taking God at his world and believing that He will fulfil his own promise. Now contrast with this a scene which is related in that wonderful book of the Rev. W. Haslam's, "Yet not I," p. 35. He is speaking of the Week of Prayer as it was celebrated at Bath during the time of his ministry there. He says :

"On the Monday evening I went to the Church of England meeting and was introduced to several of my clerical brethren. In conversing with one of them he told me that the meeting was for special prayer for the outpouring of the Divine Spirit upon the city. I asked, Have you had any conversions? Oh yes, he replied, I suppose God does that. I said in Cornwall when we met together to pray for the outoutpouring of the Spirit we expected it—and what is more we received it. The believers praised God, and sinners cried aloud for mercy. We never have such a thing as that here, he said. Suppose while we are praying, the Lord answers prayer and sends down his Spirit and the people are moved to cry out, What must I do to be saved? How would you act then? Oh, said one who had been quietly listening to our conversation, " we do not allow such things; we should at once send for the police and have them put out."

Now, Sir, regarding these two scenes, the one in which it is anticipated that the Holy Spirit will descend in accordance with the Lord's promise, and the other in which his descent is asked for but not expected, I cannot but feel that if there is blasphemy at all it is not on the side of those who believe that Scripture cannot be broken, and in humble dependence upon the promise are convinced that their prayers will be heard and aboundantly answered.

—*Overland Mail*, Aug, 4: At the close of 1881 the total railway mileage of the United States had reached 104,813 miles. In the centennial year (1876) the total was only 76,808 miles. The gross earnings of all the American railways in operation in 1881 reached 725,325,119 dols., an increase of 110,000,000 dols., or nearly 16 per cent. over the previous year.

According to intelligence received at Alexandria, Arabi has directed the houses of obnoxious natives at Cairo to be burned. Nineteen natives refusing to recognise Arabi's Government have been shot at Cairo.

Dr. Scrivener has in the press a third edition of his "Introduction to the New Testament," the new features of which will be an account of all fresh meterials for textual criticism to the present date, including the recent researches of the Dean of Chichester, and fresh information respecting the Egyptian versions, contributed by the Bishop of Durham. The alterations introduced into the received Greek text by the revisers of the New Testsment will also be examiued in their relation to the critical principles of Professors Hort and Westcott.

A correspondent telegraphs in correction of various incorrect statements that have been made. He says that there has been no massacre in Cairo, and that Arabi has not proclaimed a Holy War, but merely resistance to the English. A Holy War would mean a general rising against the Christians, and much cruelty and bloodshed. There was no panic on Aug. I. The advanced picket ran in when threatened by the Arab cavalry, and went out again when reinforced by the main guard, and there the matter ended.——In Alexandria, on Aug. 3, rumours of an impending massacre caused much alarm. The patrols were in consquence ordered to use increasod vigilance and activity. Criers went through the native quarter urging the people to remain in their houses at three o'clock in the afternoon, that being the hour which it was reported had been fixed for the intended massacre. Last night nothing had occurred to justify these reports. The officers and men in garrison had, however, been confined to barracks. The reports caused much alarm, and many Europeans have gone to live on board ship again.

—*N. Chr. Advocate* on the Rugby Settlement, Tennesses; The Rugby people are turning their attention to the production of the finer vegetables and fruits, for which there is a ravenous market in the South both for home consumption and for shipment to the North. Strawberries are to be raised on a large scale and the results of last year's planting are highly satisfactory. These colonists are exhibiting the best of judgment in fostering educaitonal influences and in barring the evils of the liquor trade from their territory. Their school is one of the best kept of its kind in eastern Tennessee. The library which they are establishing will in time be a noble one. Leading publishers of Boston, New York and Philadelphia have contributed upwards of 5000 volumes, which are now on the ground awaiting the erection of a library building.

—Same; An item in our missionary column this week confirms the judgment expressed by Dr. Wheeler of the *Methodist* respecting Count Campello. Dr. Nevin's letters in the *Independent* soon after Campello's renunciation of Romanism, were quite suggestive of ill concealed dissatisfaction with the Count's association with Methodism. It was natural enough that high churchmen should desire his leadership in building up a national church in Italy, and it was not strange that Campello should come under the influence of their counsel and be drawn to the support of their schemes. It is to be regertted, however, that he should not have been able to see that he would be shorn of his power the moment he should ally himself with that type of ecclsiasticism which is only a compromise between Protestantism and the system which he had so boldly renounced. There is no other country in the world where such a compromise is so fatal to the success of evangelical efforts as in Italy. Its only effect is to make a "cipher" of what might otherwise be a power.

—Same; Capellini of the military Church at Rome says :—"One of the chief means adopted by the Military Church for extending its work is the gratuitous distribution to soldiers of Bibles and Testaments. In the midst of their ardous drill the soldiers have many hours of leisure, and they delight in reading the Holy Scriptures. The good seed thus finds its way into prepared ground. Those who receive it, and hear the call of the Lord Jesus, cause the Word to be read to their companions and superiors. On going to their rooms they often neglect their meals that they may devote the time to 'the Book,' which is their spiritual food and which they value as their most precious treasure. Moreover, these

Bibles and Testaments are finding their way to all the towns and country places of Italy, and we have already been able to trace religious awakening in different parts of the peninsula to their circulation."

Friday, August 25.

—*Bombay Gazette*: Mr. Budroodin Tyabjee, who has been appointed to the Legislative Council, in succession to His Highness Aga Ali Shah, is a well-known Mahomedan barrister, with an extensive practice in the Bombay High Court. He will be a throughly efficient representative of the claims and interests of his large community in the Council. His immediate predecessor was handicapped by a want of knowledge of the English language sufficient to enable him to speak effectively on any subject which came up for discussion. Mr. Tyabjee will be at no loss on that ground; and he has an acquaintance will the affairs, interests, and requirements of Mahomedans in Bombay probably equal to that of any member of his community. Rao Bahadur K. V. Raste has also been appointed to the Council. His claim to the appointment appears to have rested on the fact that he belongs to an old Poona family. He is not a man of the forward school, and has not received what is, in the present days of universities and colleges, understood by a liberal education. He is known at Poona as a "Red, red Sirdar," which we take to mean that he belongs to the ultra-conservative Brahmin school.

—King Theebaw has broken off the treaty negotiations and recalled his ambassadors.

—Says the *Hindu Patriot*:—"The appointment of Mr Justice Romesh Chunder Mitter to the officiating Chief Justiceship of Bengal has demonstrated one great social fact—the fusion of the Indian nations. It has given satisfaction to all classes of the vast Indian community through the length and breath of the land. We have received letters of congratulation and thanksgiving from such remote parts of the country as the Punjaub and Mysore.

—*Bombay Gazette*; The B. I. S. N. Co's steamer Baghdad, running between Bombay and Zanzibar, was ordered by the Political Agent, when she touched here, to proceed to Ras Hafoon to rescue the people on board the Russian steamer Moskva, reported a total wreck. Captain Dougherty left at once on this errand, and succeeded after much trouble and some risk in saving 121 persons.

—The Bhatia Mahajuns, at a solemn conclave held on Wednesday, discussed the backslidings of Lilladhur Kessowjee, the son of the millionaire leader of the cast, Mr. Kessowjee Jadowjee, and unanimously resolved that he should be outcasted. The alleged offences are visiting hotels and drinking brandy.

—Fall of rain to date, Fort, 67 in.

—Deaths lest week, 373.

—Mr Monier Williams, speaks thus of Pundit Shyamaji Krishna Verma; The Pundit was quite unacquainted with Greek and Latin when he arrived in England, and yet passed his first examination after little more than a year's study. Another interesting point connected with his second examination is, that, although not a Christian, he selected as one of his subjects the four Gospels in the original Greek, and passed a highly creditable examination both in the text and subject matter, showing by his answers, written and oral, a better acquaintance with the facts of Christianity than is commonly found even among the young men who profess Christianity.

—*Times of India*: Mrs. Sarah Fulton, of the Loftus Troupe, who will be better known to our Bombay readers as Miss Sally D' Angelis, committed suicide at Cape Town on Tuesday, the 20th of June, by shooting herself with a revolver. According to the *Era*, the theatrical paper, she left her lodgings on the previous Friday in company with a number of the troupe named Butler. The police were communicated with, and a couple of men in plain clothes were sent in search of the missing couple, who it would seem had in accordance with a pre-arranged plan driven to the docks and endeavoured to take a passage in the steamer Suez bound for Australia. The captain, however, refused to take them, a they were unable at the moment to pay their expenses. Later in the day Miss D'Angelis was found in Kloof-street and in the evening she appeared with the troupe in their farewell performance at the Theatre Royal. The fact that she had died from the effects of a bullet wound inflicted upon herself was communicated at the police station by a doctor.

—The following are the troops held in readiness as the reserve for Epypt:—16th Bombay Native Infantry. 1st Bengal Native Infantry. 44th Sikhs. Two companies Bengal Sappers.

—Colonel Van Heythouysen, of the Bombay Commissariat Department, has been granted furlough to Europe for twelve months on medical certificate.

—Charles Archer, Lord Ellesmere's private trainer, is reported to have won 20,000*l.* over Wallenstein for the Manchester Cup, 4,000*l.* over Highland Chief for the Exeter Stakes at Newmarket, and 10,000*l.* over Lowland Chief for the Stewards' Cup at Goodwood.

—*N. Chr, Advocate:* "Sixty-seven bodies have been recovered from the wreck of the steamboat *Scioto* on the Ohio river. Investigation of the accident is proceeding. The pilots of both boats have been arrested and it is believed that the evidence brought forward will show that they were both intoxicated. The captain of the *Scioto* is insane over the loss of his son."

Selections.

PURITY—POWER—MATURITY.

Indwelling sin is the great obstacle to spiritual development. When an individual enters into the experience of perfect holiness according to our last article, "Taking the Next Step," spiritual growth is thenceforth easy and rapid. And without spiritual growth there cannot be spiritual maturity

Purity is not maturity. Purity comes of cleansing, while maturity results from growing. Cleansing takes away something of a different sort; growing adds to the same sort. Applied to love, cleansiug removes all hatred, leaving love unmixed and perfect; whereas, growing increases love.

Order pervades the universe. Law is regnant. A method of procedure is manifest every where. Mechanical law, chemical law, vital law, mental law, and spiritual or moral law are unbending in their respective realms. According to mechanical law the power of the lever is increased in ratio as the fulcrum is placed near the weight to be lifted. According to chemical law oxygen and hydrogen combine to form water; and no amount of piety or praying can cause oxygen and nitrogen to form water. According to mental law no power of imagination can draw an inference; inferences result from reasoning.

These laws cannot be altered. And just so certain is it that purity can never combine with impurity to form spiritual power. And without spiritual power, spiritual maturity is impossible (Eph. 3: 16-19). Maturity comes of growth; growth depends upon power; power succeeds purity; and purity has its conditions.

God's method of cleansing us from sin, is by the blood of his incarnated Son, "The blood of Jesus Christ his Son cleanseth us from all sin;" his method of enduing us with spiritual power, is by his indwelling Spirit, "strengthened with might by his Spirit in the inner man." The receiving of God's Son results in salvation from sin; the receiving of God's Spirit results in power to do and suffer the divine will. Entire sanctification precedes the enduement of power. This irreversible order is fixed by Christ's commission to baptize subjects of saving grace into the name of the Father, the Son and the Holy Ghost.

The idea that God will endue us with power in order to cleanse us from all sin, is contrary to reason as well as revelation. No ruler will entrust a citizen with power in order to make him loyal to the government. Much less will the God of infinite holiness entrust heavenly power to rebellious man to make him trustworthy.

Under the delusion that an enduement of power will remove sin, many are praying for the baptism of the Holy Ghost. It is not uncommon even to hear the unregenerate pray for the Holy Spirit in order to be forgiven. The Scriptures assure us that one may possess even miraculous powers and yet be unconverted (Matt. 7: 22, 23; 1 Cor. 1, 2).

The Scriptures ascribe the removal of sin to the Son of God. "Behold the Lamb of God which taketh away the sin of the world;" and the enduing with power is attributed to the Holy Ghost, "But ye shall receive power after the Holy Ghost is come upon you."

The faith which secures entire sanctification, apprehends Christ shedding his blood for our cleansing from inbred sin (Heb. 6: 14; 10: 19); and the faith which secures to us the enduement of power, apprehends the Holy Ghost coming upon us in order to empower us (Luke 24: 49; Acts 1: 8; Gal. 3; 2, 14).

"I believe in the Holy Ghost," is part of the creed of universal Christendom. But a strange timidity amounting to skepticism, characterizes the practice of many people. They suppose that they receive the Holy Ghost by virtue of their submission and faith in Christ for pardon. Their so receiving Christ secures the inward working and witnessing of the Holy Spirit; and this operation of the Spirit is taken for the personal indwelling of the Spirit termed the baptism of the Holy Ghost.

If the inward working of the Spirit, is identical with the baptism of the Spirit, then all unregenerate persons convicted of sin have the baptism of the Holy Ghost; because the conviction of sin is as truly a work of the Spirit as is the regeneration of the heart (Jno. 16:7; Titus 3:5). But God declares that the unregerenerate cannot receive the Holy Ghost (Jno. 14:17); therfore, the inward working of the Spirit is not identical with the baptism of the Spirit.

If the inward working of the Spirit in regenerating and cleansing from all sin is the same with the personal indwelling of the Holy Ghost on Pentecost, then the patriarchs and prophets enjoyed blessings equal to the apostles. But Christ declares the contrary; "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist, notwithstanding he that is least in the Kingdom of heaven is greater than he." Men were regenerated and fully sanctified under the Mosaic dispensation, but ite overawing grandeur is lost in the surpassing glory of the Spirit's dispensation (2 Cor. 3:7-18). It was impossible for believers before Chrift's ascension to receive the baptism of the Holy Ghost; because the Holy Ghost had not been sent personally to abide in men until after Jesus was glorified; "For the Holy Ghost was not yet given; because that Jesus was not yet glorified" (Jno. 7:38,39). It is evident that the inward working of the Holy Spirit does not include his personal indwelling as understood in the New Covenant.

We have seen that the notion that the Holy Spirit is personally received by the act of accepting Christ to save us from sin, is not scriptural. A line of prophecies and promises presents the Holy Spirit for the saint's acceptance and reliance as well as a line of prophecies and promises presents the Son of God for the sinner's acceptance and reliance.

Receiving the Son of God honors the Father, who sent him, likewise receiving the Holy

Ghost honors both the Father and the Son, who send the Spirit. Loyalty to the Father requires us to accept and trust the Holy Spirit.

This is not a new doctrine. It has been taught and exemplified by the deeply pious in all ages. It was the secret of the wonderful power of the fathers in Methodism. Speaking of the baptism of the Holy Spirit, the Rev, Jno. Fletcher says: "The opening of this dispensation in our hearts requires, on our part, not only faith in Christ, but a peculiar faith in the promise of the Father; a promise this, which has the Holy Ghost for its object."—Works, vol. i. p. 592. Under such teaching—true trinitarianism—our fathers prevailed mightily with God and captured the gates of hell.

Mr. Wesley taught that being cleansed from all sin is the lowest degree of Christian Perfection, and that being filled with all the fulness of God is the highest. But the modern disuse of the term Christian Perfection, has lessened the scope of its synonym, entire sanctification; so that now it signifies simply cleansing from all sin. And in consequence of this, many experience perfect purity who do not receive also the baptism of the Holy Ghost. The life of Jesus shows the distinction between purity and the enduement of power (Acts 10: 38). That the enduement of power sometimes accompanies the cleansing from all sin, no more proves them identical than that regeneration is made identical with justification by accompanying it. Once more. If we receive, as some say, the personal Holy Spirit by virtue of faith in the Son of God, then, by parity of reasoning, we receive the personal Son of God by virtue of faith in the Father. If the receiving of Christ is the receiving of the Holy Spirit also, the receiving of the Father is the receiving of the Son also. So, after all, unitarianism is right! deism is triumphant! All who have received Christ to save them unto the uttermost, are deluded! and all who receive the Holy Ghost to empower them, are fanatics!!

Nay, verily. The faith of the fathers is fortified by sound reason and infallible revelation. Let the Holy Ghost be worshiped according to the divine injuction (Matt. 28: 19, 20), then will the glory of the Lord be seen upon Zion and the nations will crown Christ Lord of all.

S. P. Jacobs.

GOD'S SEVERITY.

Is there not some danger, in the present day, of God's love being presented to sinners to the exclusion altogether of his justice? The late Rev. F. W. Robertson speaks well on this subject: "Here is an eternal truth with which we would not part: God must hate sin, and be forever sin's enemy. Because he is the Lord of love, therefore must he be a consuming fire to evil. God is against evil, but for us. If, then, we sin He must be against us. In sinning we identify ourselves with evil, therefore we must endure the consuming fire. O brethren, in this soft age in which we live, it is good to fall back on the first principles of everlasting truth. We have come to think that education may be maintained by mere laws of love instead of discipline, and that public punishment may be abolished. We say that these things are contrary to the Gospel; and here, doubtless, there is an underlying truth. It is true that there may be a severity in education which defeats itself; it is true that love and tenderness may do more than severity—but yet, under a system of mere love and tenderness, no character can acquire manliness or firmness. When you have once got rid of the idea of public punishment, then by degrees you will also get rid of the idea of sin. Where is it written in the Word of God that the sword of his minister is to be borne in vain? In this world of groaning and of anguish, tell us where it is that the law which links suffering to sin has ceased to act? Nay, so long as there is evil, so long will there be penalty, and woe to that man who attemps to contradict the eternal system of God. So long as the spirit of evil is in the world, so long must human punishment remain to bear its testimony that the God of the universe is a righteous God."

VICTORY OF FAITH.

Faith is a key word of the Gospel. As hardly any other term, does it characterize the practical side of the Evangelical scheme. It is the Gospel of faith. As the philosophy of Locke is denoted by the term sense, that of Plato by ideas, that of Dorwin or Spencer by evolution, so the Gospel is described as a system of faith. And in this economy of redemption faith has a variety of offices. Faith justifies, regenerates, sanctifies. Faith is eyesight in darkness, is support in trouble, is joy in sorrow, and strength in weakness.

But, besides all this, faith is enumerated as an element of victory. "This is the victory that overcometh the world, even our faith." St. Paul places it among the defensive armor when he speaks of the "shield of faith," but the beloved disciple goes a step further and makes it the means of offence. The victory in the Christian conflict, is achieved by faith. The man of affairs may win by diligence and economy, the man of war by organization, the statesman by diplomacy; but the believer bears off the palm by faith.

The strength of the Christian man is in porportion to his faith. According to the Bible teaching, faith has a sort of minor omnipotence. If is a moral dynamite. The smallest kernel of it possesses immense explosive force. "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, romove to yonder place, and it shall remove; and nothing shall be impossible unto you." Faith lays hold on omnipotence, as the engineer does upon the condensed force in his boiler. The power is not in himself, but it is made available—as if it were his—by means of faith. The possibilities of faith have hardly been realized by the Christian public. The great victories of the patriarchs and prophets were by faith. And it is no less true to-day that victory comes by faith, in all departments of our earthly struggle. In weakness of faith does Mr. Wesley find our greatest hindrance in the Christian service. "Our whole motion is weak because the spring of it is weak."

Through distrust Christian people fail to be the power they might for Christ. The battle is first fought out in one's own soul. If he loses faith in God, in himself, in his mission, he has lost all. All things are possible to him while he believes; but in the loss of faith nothing is possible. During the attack on Charleston, Admiral Farragut said to his fellow-officer, "Dupont, do you know why you do not get into Charleston with your ironclads?" "Oh," replied that officer, "it is because the channel is so crooked." "No, Dupont, it is not that." "Well, the rebel fire was perfectly horrible." "Yes," was the reply, "but that is not it." "What is it then?" "It is because you don't believe you can get in." The weak faith made a weak arm; the loss of courage led to inevitable failure in the outward attack. Your danger lies within. Your unfaith alone can insure your defeat in the contest with Satan.

"Faith, mighty faith, the promise sees,
And looks to that above;
Laughs at impossibilities,
And cries, 'It shall be done.'"

—*New England Methodist.*

Miscellany.

—*The Indian Female Evangelist* contains an article on Hindu Widows, written by one of themselves in *Hindee* and translated. We make some extracts from this very interesting document:

There are four principal castes amongst Hindus, and of them all, I think the third caste, the Kaites, to which I belong, make their widows suffer most.

All are treated badly enough, but our customs are much worse than those of some others. In the Punjaub they are not always strict in enforcing their customs with widows; but though we live in the Punjaub, our family comes from North West and as we are rich and well to do, our customs are kept up scrupulously.

When a husband dies his wife suffers as much as if the death-angel had come for her also. She must not be approached by any of her relations, but several women, from three to six (wives of barbers, a class who are kept up for this object) are in waiting, and as soon as the husband's last breath is drawn, they rush at the new-made widow, and tear off her ornaments. Ear and nose rings are dragged off, often tearing the cartilage, ornaments plaited in with the hair are torn away, and if the arms are covered with gold and silver bracelets, they do not take the time to draw them off one by one: but holding her arm on the ground, they hammer with a stone, until the metal, often solid and heavy, breaks in two; it matters not to them how many wounds they inflict, they have no pity, not even if the widow is but a child of six or seven, who does not know what a husband means.

At that time two sorrows come upon every widow, one from God and one from her own people, who should cherish and support her, but who desert and execrate her. If the husband dies away from home, then, on the arrival of the fatal news, this is done. At the funeral all the relatives, men as well as women, have to accompany the corpse to the burning ghat. If they are rich and have carriages, they must not use them, but all go on foot. The men follow the corpse, the women (all the ladies well covered from sight) come after, and last the widow led along by the barbers' wives. They take care that at least 200 feet intervene between her and any other woman, for it is supposed that if her shadow fell on any (her tormentors excepted), she also would become a widow; therefore no relative, however much sympathy she may feel in secret, dare look on her face. One of the rough women goes in front and shouts aloud to any passer-by to get out of the way of the accursed thing, as if the poor widow were a wild beast; the others drag her along.

Arrived at the river, tank, or well where the body is to be burned, they push her into the water, and as she falls, so she must lie, with her clothes on, until the body has been burned, all the company have bathed, washed their clothes and dried them. When they are all ready to start for home, but not before, they drag her out and in her wet things she must trudge home. It matters not what the weather is, in a burning sun, or with icy wind blowing from the Himalayas. They care not if she dies. Oh, I would rather choose the Suttee!

Many are happy enough to die in consequence of these sorrows, for, however ill they may

become, no care is taken of them, or medicine given.

I once went to a funeral (before I was myself a widow), where the burning ghat was three khos (about six miles) from the city. It was the hottest month of the year, and though we started at sunrise, we did not reach the house again till 3 p.m. I shall never forget how much we women suffered from the hot blasting wind that blew on us like fire, and the blazing sun. We were almost worn out with heat and thirst, though we had stopped often to rest and drink. The poor widow dared not ask for a drink, or she would have lost her character; the women with her might have given her water if they had liked, but they would not.

At last she fell, but they pulled her up again and dragged her on, told her not to give way, she was not the only widow, and taunted her, when she wept, with wanting a husband. When she had no strength left even to crawl, they dragged her along like a bundle of clothes.

On arrival at the house she was flung on to the floor in a little room; still, though they knew she was almost dead with thirst, they did not give her a drop of water, and she dared not ask for any. She was a relative of mine; but none of us dared go near her, for it would have brought down maledictions on the head of any who tried it. At last one young woman, after watching a long while, saw her opportunity, and slipped in with a vessel of water. The widow ran at her like a wild creature. I cannot describe how she behaved; at first she did not recognise her friend—she drank, and drank, till life and sense came back to her. Then she fell down at the feet of her who had brought the water, and embracing her, said; "Oh, sister! I will never forget what you have done for me! You are my God—my second creator! But go away quickly, I pray, that no one may ever find out what you have done, or we shall both suffer. I promise I will never tell of you."

After a year has passed away, a widow who is living with her father and mother may wear ornaments again. But why is this! If you ask the parents they say: "Poor girl! she has not seen much of life, if she cannot wear jewels now while we are with her, she can never wear them, and how can she pass a long life without jewels! We can't bear to see her naked; how could we wear jewels and she sit before us bare?"

But I say, if they cannot bear to see her pass her life without jewels, how can they bear to see her pass her life without a husband or any of the pleasures of life? A veil of ignorance has fallen upon them, so that they cannot see things in their right light. If they cannot bear to see her sorrow they should let her marry again. What medicine for a wounded spirit will she find in jewels? Let them first take some care for her heart. As our homes are managed, how can they expect that a widow will remain pure? She has never been taught, any more than her brothers or cousins, to restrain her passions. Let those who can marry wear jewels, but not those who have no hope of marrying; and let not little children take the name and place of widows. Jewels are, for widows, a great help on the downward road. I write of what I know and have seen. All men and women love to adorn themselves, but espscially women love to do so, that they may be seen and look fine. If widows wear jewels they will be sought after. I do not say that all widows who wear jewels are bad, but I do say they have taken one step on the bad road. Alas, that it is the parents who open the way for beloved daughters to go wrong! Then when consequences follow they are ready to kill them.

CHRISTIANITY THE BEST SECULARISM.—It is certain that the Bible contains directions for industry and honesty, for mutual respect and kindness beween employers and employed, for happiness in home life, for comfort in troubles, as part and parcel of Christianity,—and further, that it points to a power beyond ourselves, which mere Secularism cannot offer, to aid our feeble and fickle energies in carrying out such purpose. Christianity is in truth the best Secularism—*i. e.*, it works better than any other system in our ordinary pursuits and occupations.—GIRDLESTONE'S *Christianity and Modern Scepticism*, p. 62.

TELEGRAPHIC NEWS.

London, August 18th: There is no truth in the report that a holy war against Christians is being preached in Morocco.—Mr. Edmond Dwyer Gray, Member of Parliament for Carlow, has been sentenced to three months' imprisonment and to pay a fine of £500 for certian articles he had written in the *Freeman's Journal*, reflecting on the judge and jury in a recent trial for an agrarian outrage. A long and animated discussion took place last night in the Commons relative to the case, but without any result.—H. R. H. the Prince and Princess of Wales and their family have gone to Weisbaden.

Alexandria, 18th: About 6,000 men of the First Division have already embarked, and will start to-morrow (Saturday) for Aboukir—The Duke of Connaught will accompany them.—Three regiments will remain behind in Alexandria.

19th: The transport and fleet (the latter cleared for action) left here at noon to-day, sailing eastward.—Sir Garnet Wolseley and Sir J. Adye embarked on board the Salamis, and Admiral Seymour on board the Alexandria.—A continuous cannonade has been heard during this afternoon in the direction of the Mahmoudieh Canal.—Cherif Pasha has been appointed President of the Council of Ministers.

Constantinople, 19th: Negotiations in connection with the military convention continue, Lord Dufferin making some slight concessions in the matters under dispute.

London, 19th: Parliament has adjourned until the end of October.—A family consisting of four persons has been murdered by agrarian assassins at Masindrama, County Galway.—The Cape Colonists express their disapproval at the restoration of Cetewayo.

20th: 11-18 a. m. Advices just received from Egypt state that the transports and men of war which sailed from Alexandria at noon yesterday have arrived at Port Said, where a force of bluejackets has been landed and are now occupied in disarming the natives.—By orders of the Bri ish Admiral the traffic of the Suez Canal has been stopped.—The operations in the direction of the Mahmoudieh Canal were confined to skirmishing.—Evening—Latest advices from Egypt state that the British have occupied Port Said, El-Kantara-El-Khazneh and Ismailia, and the whole of the Suez Canal, without meeting with any resistance.—The Governor of Port Said, who was appointed by the Khedive, has been reinstated.—Major Kane (Seaforth Highlanders) has been slightly wounded at Nefiche, a station near Ismailia, which has been shelled. The enemy fled.—All is now quiet.

21st: Morning—Later advices from Egypt respecting the movements of the First Division under Sir Garnet Wolseley state that the transports and the fleet after leaving Alexandria duly proceeded to Aboukir, off which place they anchored for several hours, and then sailed for Port Said without firing a single shot.—The fleet has now entered the Suez Canal and it is believed that our troops will be landed at Ismailia and proceed thence to Cario.—Port Said, Kantara, Ismailia and Nefiche are occupied by sailors and Marines.—The Suez Canal is guarded by gunboats and the traffic is stopped pending the passage of the British fleet and transports.—Reconnaissances which have been made find that Araby Pacha is quite on the alert, and that he maintains a resolute attitude.—The s. s. Hydaspes, with General Macherson and staff on board, arrived at Suez to-day.

22nd: The regiments destined to form the Second Army Corps for Egypt have peen ordered to hold themselves in readiness in case their services should be required.—The landing of the First Division of the troops from Alexandria has commenced at Ismailia.—Sir Garnet Wolseley is already ashore, reconnoitring.—Rumours are current that Arabi Pasha is abandoning his position at Kafredowar.—The enemy's loss at Shaloof was heavier than at first reported, 168 being killed and 62 taken prisoners.—The Suez Canal Company has resumed the working of the Cannal.—Lieutenant-General R. C. H. Taylor, C. B., has been appointed Adjutant-General to the Forces, in the place of Sir Garnet Wolseley.

23rd: The landing of the first division under Sir Garnet Wolseley at Ismailia is now completed.—The Suez Canal has been thoroughly cleared of the enemy along its whole length.—The British troops have occupied Serapium, the enemy taking to flight and abandoning the place on their approach.—There is no truth in the rumour that Araby is abandoning his positson at Kafr-ed-Dauar.—The Telegraph line between Constantinople and Cairo has been cut.—Advices from Ireland state that ten men have been arrested on the evidence of eye-witnesses for the murder of the family of four persons at Masindrama.

24th: Latest advices from Egypt state that the river Nile is rapidly rising.—It is believed that General Hamle'y division will be ordered to embark for Ismailia, to join the division under Sir Garnet Wolseley, leaving behind a strong garrison for the protection of Alexandria.—A large force of the enemy is concentrated at Te-el-Kebir. Their advanced guard, consisting of 3,000 men, is only a few miles distant from Ismailia. Sir Garnet Wolseley will forthwith push forward with his division. A detachment of British Cavalry will advance to-day from Ismailia.—The anti-Christian agitation in Syria is increasing. The Governor of Damascus has asked the Porte to send reinforcements of troops.

PASSENGERS SAILED.

Per P and O Str *Australia*, 22:

For London—Mr N Richardson, Junior, A gentleman, Mr D Hastie, A gentleman, Major C Wodehouse, Mr E J Kitts, Mr Watkins, Mrs Reynolds, Lt Col and Mrs Elewett, Rev G Shirt, Mrs Park and infant and 4 children, Mr W M Bell, Mr W R Giles, Miss Knight, Mr W B Carter, and Mr F Rogers.

For Brindisi—Major Harington, and Major W H Francklyn.

For Venice—Mr and Mrs Kapp, and Mr H Sevestre.

For Plymouth—Mrs N S Symons, and Master Johnny Symons.

For Suez—Mr Cornwall, Mr Charde, 5 Post Office Clerks, and Mr H E Gawthorne.

For Malta—Mrs Russell Jones.

PASSENGERS ARRIVED.

Per P. & O. Str *Rohilla*, 23:

From London—Mrs and Miss Million, Dr E W Brierley Miss Senner, Mr C B Izon, Col Story, Mr N M Sot, Mrs A Anderson, Mr W S Turnbull, Mrs J K Spence, Mr J B Cotton, Mrs Hall, Mr Thomas, Mr Little, Lt Col Patton, Condr R Pringle, Lt Domville, Miss R Lauff, and Mr Ryder.

From Brindisi—Miss Hamilton, Mr C F Ponder, Mr T A Boyson, Mr A Penny, Surg Maj R Sanders, Surg Maj and Mrs Spencer, Mr J Hewson, Lt Col Twentyman, Lt Col Filgate, Dr Hogel, Dr M Voye, and Mr R Middleton.

From Venice—Rev Cannon, Mrs Green, Mr S E Manockji, Mr and Mrs H Rivett Carnac, Mr Mookerjee, Mr A B Thomson, and Dr McNamara.

Domestic Occurrence.

MARRIAGE.

MEREWETHER—SEWELL—August 19, at the Mission Church, Girgaum, by the Rev. H. C. Squires, M. A., Bt. Lt. Col. Merewether, R. E. (Bo.), to Maria (Minnie), daughter of the late Capt. Sewell, Bengal Army.

DEATH.

BEYNON—May 26th at Sandhurst, Victoria, Mr. Robert C. Beynon, late of the Revenue Survey, Southern Mahratta Country, Bombay.

"BOMBAY GUARDIAN."

Subscriptions received from 19th to 26th August 1882.

J. R. Dean, (for 2 copies) 17th August 1882, Rs. 2; Rev. J. T. Washburn, 1st February 1883, Rs. 7-10; Dr. R. S. Dawson, 7th July 1883, Rs. 7-10; Rev. J. G. Cooper, 30th June, 1883, Rs. 7-10; Rev. M. Y. Bovard, 31st December 1882, Rs. 7-12; James Partridge, 22nd October 1883, Rs. 7-10; Major G. A. Jacob, 1st April 1883, Rs. 7-10; Robert Stanes, 22nd June 1883, Rs. 7-10; Rev. Wm. Robb, 28th February 1883, Rs. 7-10; Major Predeaux, 25th March 1883, Rs. 17-3; Rev. B. Blake, 30th November 1882, Rs. 6.

New Advertisements.

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Bombay, the Nineteenth of August 1882.

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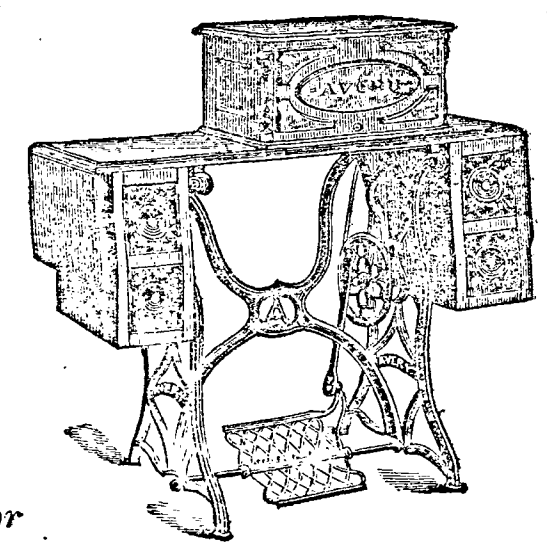

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NOTICE.

ALTERATION OF DOWN SOUTH-EAST MAIL TRAIN.

Notice is hereby given that on and after Thursday next, the twenty-fourth of August instant, the Down South-East Mail Train, which now leaves Bombay at 2-30 p.m., will start instead at 2-0 p.m., and will reach Poona at 7-45 p.m., instead of at 8-15 p.m.

From Poona to Raichur it will run as at present, leaving Poona at 8-55 p.m., and arriving at Raichur at 1-10 p.m. on the following day.

2. And in consequence of the alteration of the Down south-East Mail Train, the Down Local Train which now leaves Bombay on Sundays at 1-30 p.m, will on Sunday the 27th instant, and on every following Sunday, until further notice, leave at 1-0 p.m. and arrive at Kalyan at 2-50 instead of at 3 20 p.m.

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